

# UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVIII.]

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AFTER nearly three weeks of absence the senior editor is again at his post, but has not yet found time even to read the accumulations of the mail man. He craves the patience of correspondents a few days longer and the indulgence of UNITY readers. Some day he hopes that they will all share somewhat in the joy he found among the "Big Smokies", and the strength that came from peaceful visits to old battle fields.

THE good work hastens along so rapidly in these days that the editorial force is quite inadequate to keep up with it. The Conferences at Des Moines, Winona and Topeka, ordinations at Greeley and Des Moines, dedication at Topeka, besides missionary campaigns on the part of the apostles from the east, Revs. Reynolds and Calthrop must wait for mention till our next issue. Meanwhile we beg our friends at those places not to forget to send in their reports.

THE *Century Magazine* is far above the average magazine's standard in devoting so much space to the study of the history of the war and its great Captain, Abraham Lincoln. It is making history while the material is still available.

THE gold product of the world in 1883 is estimated at \$94,027,901, and two-thirds of this was coined into money in the U. S.—are we having more than our share? Is it moving freely, aiding in the exchanges of humanity, or is it clogged somewhere? The figures are taken from the *Overland Monthly* for November.

IF Edward Everett Hale's paper on Washington, which he has been recently reading, is half as full of wholesome sense and rational loyalty as George William Curtis's

comments upon the same in the "Easy Chair" of *Harper's Monthly* for November, and we have no reason to doubt that it is quite as full of those qualities, it must be a most profitable paper. Sanity is a leading characteristic of the writings both of Mr. Hale and Mr. Curtis. The real George Washington is good enough for us without any mythologizing; indeed, a genuine man is always better than a fabled demi-god. It will be eventually realized that there is more saving power in the real Jesus of history, the peasant prophet of Nazareth, than there is in the mythologic Christ, the God-man of prevalent theology.

A NEW book reminds us once more that "the true University of these days is a collection of books." How important, then, to multiply these collections and to place them at the disposal of 'prentice, mechanic and servant girl, not forgetting the over-favored children who are swamped with weak books and who lose themselves in the fascinating debilities of "pretty magazines" and "nice books", such as entertain, absorb time, but do not edify.

THE leading article in *Harper's Monthly* for the current month is the study of the literary movement in New York, which has an interesting array of portraits of those who if not great are still earnest and sincere workers, and we see no reason why we may not expect eventually some permanent contributions to the literature that stays to help the world, springing from such earnest souls and sincere students as are represented by Stedman, Stoddard, Gilder, Burroughs and Eggleston.

THE Moral Educational Society of Chicago, of which Mary Dye, 373 Washington boulevard, is Secretary, have published a suggestive list of books which they recommend to parents and guardians bearing upon important problems of the society which they represent; also an appeal to teachers, school boards and superintendents; either of which may be obtained by addressing the Secretary.

DOCTOR MINOT's temperate paper at the Saratoga Conference upon the effects of liquor-drinking has a unique value from its insistence upon the personal nature of all reform. As long as there is a deeper grievance, the legal resource can be of no practical moment; whereas, that fundamental sin once removed, the governmental remedy will be unnecessary. This is one way of putting a thought too often lost sight of in recent discussion. H. L. T.

THE *Prairie Farmer* of this city, in a recent issue, recommends strong measures to prevent the spread of the cattle pest. It estimates that some 3,000 cattle should be destroyed and the buildings in which they have been kept burned. It traces the sources of the trouble to the distillery sheds, and calls for legislation that will utterly prohibit the further feeding of cattle upon slops. A correspondent in a California paper takes in the situation and carries on the logic as follows:

"We are constrained to carry up into a broader and higher field the advocacy of the 'utter prohibition' of feeding sentient creatures

upon 'distillery slops'. The ravages of pleuro-pneumonia among domestic cattle are of small account beside the devastation wrought by alcohol among the children of men. True, 'there is a large amount of moneyed interest involved, the destruction of which no one feels at liberty to order'; true, the contagion is propagated and nursed at state expense, and 'the wine and brandy interest' fostered at our University Experiment Station; true, the 'League of Freedom' (League of Freebooters, rather!) and allied bands of poison-factors and poison-mongers are seeking, with no small measure of success, to capture and run the government—local, state and national—opposing telling the truth to school children about intoxicants; threatening with temporal ruin all who dare withstand them, and actually assassinating some whom they fail to terrorize. But for all that, we have at last come to this conclusion, and we have come to stay, that 'the most positive and energetic measures should be promptly carried into effect to utterly exterminate all vestiges of the disease. And this should be done, no matter if it costs millions of dollars.'

"Those 'great industrial and commercial interests', no matter how widespread or deeply seated, that depend for their life and gains upon success in pandering to the vices and increasing the morbid tendencies of human beings, are to be recognized, sooner or later, as physical and moral pests, and dealt with accordingly, no matter what it costs."

"It may seem strange to some", remarks *The Critic*, touching the Andover controversy, "but we do not hesitate to say that in the sovereign grace of a God at once perfectly wise, perfectly holy and perfectly loving, we find a larger hope for men—to take but one illustration—than in any speculation on a 'second chance'." Of course—of course; and that is just why a paper as advanced as the *Critic* in candor and acumen should not be afraid to speak less guardedly than in the message quoted. "Sovereign grace" smacking of the theological traditions is still too unreal, too removed, too likely to lose itself *beyond* men in the crises when all that is divine in life works *through*, not *upon* the soul. What the human heart craves is a partnership in the universe, not a pat for its egotism, nor any selfish property of government, but a simple consciousness that "grace" recognizes neither time nor externality, because inwoven with the divine fabric of humanity. Summon the force you may, but it is always there, inviting love and action.

H. L. T.

UNITARIANS cannot fail to be interested in the outcome of a lengthy article published in the *Christian Advocate* for October 28, from the pen of Dr. S. P. Leach, pastor of the M. E. Church at Saratoga. Our readers will remember that for the last ten years the National Unitarian Conference has been in the habit of holding its biennial sessions in the large Methodist church at Saratoga, and that the society has been frequently complimented for this generous courtesy, and it has been cited as an illustration of Christian hospitality, etc. The article in question gives a somewhat lengthy and fair account of the recent meeting, and then raises the question as to the propriety of a church founded upon the doctrine of the Triune God as its corner stone opening its doors for commercial or other reasons to an organization one of whose distinctive characteristics is the denial of this fundamental doctrine. Dr. Leach comes to the conclusion that the church ought not to be so prostituted, and frankly says that were he the pastor in 1888, the time of the next meeting, the building would not be so given by *his* consent, and the editor heartily endorses the position taken by Dr. Leach. We are bound to say that the reasoning of these gentlemen seems to us perfectly fair, consistent and manly, and they will have our respect and endorsement if they take the position which will necessarily provoke much criticism and bring down upon them the charge of bigotry. We regard it as a sign of moral health when people frankly recognize the need of intellectual integrity in matters of religion, and if the creed contradicts the life, one or the other demands prompt revision. The orthodox scheme of salvation is either of superlative importance or else it is in the way. Let fellowship be free and untrammelled as far as doctrines are concerned, or else let doctrines

be emphasized and lines drawn. All those who take the manly attitude of Dr. Leach and the editor of the *Christian Advocate* help to clear the atmosphere.

One practical suggestion. Let the Unitarians, and the liberal organizations who have occasion to make Saratoga the temple city up to which they go for mutual counsel and wisdom, organize a syndicate for the purpose of building a model tabernacle, a great pavilion suited for all such gatherings, to which will be welcome all truth-seeking and man-serving organizations, Methodist Conferences included.

THE appearance in this number of one more editorial concerning matters at issue among the Unitarians of today prompts the senior editor to speak a word of a more personal character than is his custom. His prerogative as senior does not extend to a surveillance over the editorial contributions of his associate editors, except so far as the limits of space and the order of time are concerned. Each editor speaks emphatically for himself and himself alone, the senior holding himself responsible for all editorial matter that may be not otherwise accredited. But the present writer protests against the incivility, injustice and untruthfulness of the insinuations constantly made by our critics that the present position of the Western Conference and the attitude of UNITY is all owing to the perversity or ability of the one man, "W. C. G." Mr. Gannett has been left to write most of our articles on this controversy simply because he of all the editorial corps has had the freedom from other pressing cares necessary for deliberate utterances, and perhaps also because he may have a little more faith in the efficacy of newspaper discussion, but *not* because the opinions represented by him were not clearly apprehended and emphatically held by many others. With his usual generosity and frankness, Mr. Gannett has been careful to take upon himself all responsibility for those utterances. But let it be understood that he did not raise the present issue and is not responsible for the present situation. It seems yet but poorly understood that the proceedings at Cincinnati did not represent Mr. Gannett's own choice and that he was just as anxious to secure the passage of the second resolution, which was defeated by the help of the critics of that Conference, as he was to secure the passage of the resolution that has caused so much needless alarm and ungrounded anxiety. Whatsoever of blame there may be, the present writer at least desires to assume full share. Mr. Gannett has written nothing that *he* does not believe to be true and would not have been proud, if ability and grace had been given him, to have written himself. Whatever of credit and honor is due to the Western Conference for the position it has taken, and we think the future has much of both of these in store for it, should in all justice be distributed among the hard working, clear-headed men and women, both lay and clerical, who, in the face of tremendous opposition and painful isolation, have for the last thirty years struggled and sacrificed for the religious freedom and spiritual elevation represented by the present position of the Western Conference,—men and women who have minds of their own, who were in the west before Mr. Gannett came here, who have found in him a devout and reverent helper but not a Pope or master. His many work-fellows in the west have found in him a patient, modest helper, and through his aid have laid the foundations of some things that are to endure. Our western work is to go steadily on. Breadth is not only to become compatible but necessary to efficient organization. Life is to become more and more the index of piety, and holy doing the all-sufficient and inspiring aim of the most spiritual church. This can be accomplished through no one man's work, but through the loyalty of many.

It is as easy to draw back a stone thrown with force from the hand, as to recall a word once spoken.—*Menander*.

## TO PREVENT ANOTHER MISAPPREHENSION.

We are sorry that a new statement by Mr. Sunderland and Mr. Herford needs to be revised to make the impression that it gives correspond with facts. Over their joint initials in the November *Unitarian* they say: "We have always said that if the Western Conference will give up its executive functions and turn its missionary work and funds over to the American Unitarian Association, we should not care how colorless might be its constitution. But so long as an organization takes upon itself executive functions, sets about the establishment of societies, and appeals for money to do the same, the question becomes pertinent, 'Are those societies to be only ethical societies, or are they to be societies for worship—churches?'" And again: "It is a perfectly rational thing for an organization that has executive functions and which appeals to churches and individuals for money to state what it exists for, what it intends to do with the money; and if that purpose really is the establishment of Christian churches, then to say that".

This sounds practical and business-like. Surely nineteen out of twenty readers would infer from it two things, that the Western Conference was in the habit of appealing for and receiving money to use in starting and aiding churches; and that it was now becoming doubtful to the donors of this money whether it was spent, and would be, according to their intention in the giving. If we are not mistaken, it was broadly hinted in a newspaper not long ago that such funds had already been diverted from their intended use.

The facts, so far as we know them,—and few men are better able to corroborate our statements than Mr. Sunderland and Mr. Herford—are that for years, reaching back beyond the western life of most of the present ministers, the Western Conference has not given *one cent* to any church, Christian or heathen, or even towards the printing of a tract; that till within eight months it has not had a cent which it *could* spend in this way; and that it has not *asked* for a cent for such a purpose. Nor does any one know better than these two gentlemen just how the tiny annual income of the Conference (\$2,500—3,000) has been uniformly spent,—that it has paid salaries for one secretary, one clerk, one chore-boy; the secretary's traveling expenses; part rent of a headquarters room; the gas and fuel and stationery used in that room; and the printing of an annual report. And no one knows better than these same men that year after year the Conference at its annual meeting has faced a deficit in even this pittance, and has had to raise the last one or two hundred dollars of it by collection on the spot, to free itself from debt and start the new year square.

A few months ago the Conference received by outside gift the first money it has owned that has not been mortgaged to these current expenses. The gift, \$3,000, was announced by Secretary Sunderland at the last May meeting. And it came from whom? From friends who distrusted the freedom of the Western Conference and were likely to sympathize with this proposal to destroy the Conference as a working body and to hand their money over to the American Unitarian Association? The gift came from the trustees of O. B. Frothingham's society,—O. B. Frothingham, so long the president of the Free Religious Association,—and doubtless came *because* of the freedom of the Conference.

The "executive functions" of the Conference have been confined to the above named necessities and to the inspiration and counsel which come from the heart of an active secretary,—in truth no small help, this last, in the "establishment of churches". Silver and gold the Conference had none, but what it had it has given to the societies, new and old,—an over-worked secretary with a genius for inspiring courage; and when he retired, another earnest secretary for two years in Mr. Sunderland; and after him a third like-hearted. What sort of churches, whether "only ethical societies" or "societies for worship,

churches", all know,—none better than our two alarmists. The help given by these secretaries has been a constant theme for satisfaction, gratitude and praise among the churches contributing to their meager salary. In the past, then, neither the use made of money nor the action of the secretaries has justified suspicion and alarm.

As to the future, we have no reason to suppose that the Conference is likely, even were our ranks unbroken, to increase its income and have money to spend for anything beyond those bare necessities,—unless, indeed, it decides to use the little nest-egg just given it. Nor have the members of the Conference or its officers changed in heart, in mind, or in honor. The things that have most interested them still interest them most; the faiths that have inspired them still inspire them, and words and works will correspond to faiths as in the past.

If the reader now will turn back and read once more those quotations from Mr. Sunderland and Mr. Herford given above, remembering that none know better than they these facts, he can judge of the length and breadth and depth and height and of the genuineness of the fear that underlies their talk about the danger of allowing the Western Conference its "executive functions", and their questions, What do you intend to do with our money, and will you really establish Christian churches with it? We call such talk—*misleading the public*. It is the way in which much of this "issue" has been pushed. Is it generous? Is it true?

But that we may do full justice to these men and to their apprehension, we add this word: If ever in the future the time comes that the Western Conference *has* money at its bidding with which to aid societies working, under any name whatever, to make earth heaven, we trust, for one, that, in its faith and wisdom and in due proportion, it *will* aid all and any whom it has already welcomed to its fellowship. Whoever comes desiring to join it to help establish truth and righteousness and love in the world—has been the word of welcome. Let us be ashamed to think of lowering that ideal for Unitarianism; ashamed to think of agreeing not to help such helpers. And if in consequence we cannot be trusted to use honorably, nobly and religiously any funds entrusted to us, let us then go without the funds and without the trust and without the comradeship until the light greatens on our principles and our ideal, and Unitarians gather who will trust us the more that we stood by that ideal when to do so meant disaster.

Another strange thing emerges from the quotations given above. The secret is out: It seems that, after all, it is our little money-bag that has made all this "issue in the west". The wee money-bag has given us "executive functions" and enabled us to try to do, all alone by ourselves and without asking outside leave, a little missionary work among our neighbors,—and this is our offense. Save for these "functions" and this missionary work they "should not care how colorless might be the constitution of the Western Conference", they say. A remarkable statement in view of all that has happened! These two men helped to make the constitution colorless four years ago; and even now they think this colorless condition all right, *provided* the Conference will only stop *doing* anything! It may become colorless, if it becomes handless. A Western Conference with its feet tied and its hands cut off is one of their ideals! As a thinking body, a talking body, a resolving body, a gesticulating body,—gesticulating with its stumps—a body to stand before the public and represent Unitarianism—no peril in all this to Unitarianism or to religion from the perfect freedom of the Western Conference. But give this body hands and allow it to do something—peril begins. Give it hands and a pocket-book—and Unitarianism is plunging headlong for Niagara and over!

Our friends seriously propose this mutilation as a condition on which they will come back to us. They cordially agree to work with the Western Conference again, if on

upon 'distillery slops'. The ravages of pleuro-pneumonia among domestic cattle are of small account beside the devastation wrought by alcohol among the children of men. True, 'there is a large amount of moneyed interest involved, the destruction of which no one feels at liberty to order'; true, the contagion is propagated and nursed at state expense, and 'the wine and brandy interest' fostered at our University Experiment Station; true, the 'League of Freedom' (League of Freebooters, rather!) and allied bands of poison-factors and poison-mongers are seeking, with no small measure of success, to capture and run the government—local, state and national—opposing telling the truth to school children about intoxicants; threatening with temporal ruin all who dare withstand them, and actually assassinating some whom they fail to terrorize. But for all that, we have at last come to this conclusion, and we have come to stay, that 'the most positive and energetic measures should be promptly carried into effect to utterly exterminate all vestiges of the disease. And this should be done, no matter if it costs millions of dollars.'

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If the reader now will turn back and read once more those quotations from Mr. Sunderland and Mr. Herford given above, remembering that none know better than they these facts, he can judge of the length and breadth and depth and height and of the genuineness of the fear that underlies their talk about the danger of allowing the Western Conference its "executive functions", and their questions, "What do you intend to do with our money, and will you really establish Christian churches with it?" We call such talk—*misleading the public*. It is the way in which much of this "issue" has been pushed. Is it generous? Is it true?

But that we may do full justice to these men and to their apprehension, we add this word: If ever in the future the time comes that the Western Conference *has* money at its bidding with which to aid societies working, under any name whatever, to make earth heaven, we trust, for one, that, in its faith and wisdom and in due proportion, it *will* aid all and any whom it has already welcomed to its fellowship. Whoever comes desiring to join it to help establish truth and righteousness and love in the world—has been the word of welcome. Let us be ashamed to think of lowering that ideal for Unitarianism; ashamed to think of agreeing not to help such helpers. And if in consequence we cannot be trusted to use honorably, nobly and religiously any funds entrusted to us, let us then go without the funds and without the trust and without the comradeship until the light greatens on our principles and our ideal, and Unitarians gather who will trust us the more that we stood by that ideal when to do so meant disaster.

Another strange thing emerges from the quotations given above. The secret is out: It seems that, after all, it is our little money-bag that has made all this "issue in the west". The wee money-bag has given us "executive functions" and enabled us to try to do, all alone by ourselves and without asking outside leave, a little missionary work among our neighbors,—and this is our offense. Save for these "functions" and this missionary work they "should not care how colorless might be the constitution of the Western Conference", they say. A remarkable statement in view of all that has happened! These two men helped to make the constitution colorless four years ago; and even now they think this colorless condition all right, *provided* the Conference will only stop *doing* anything! It may become colorless, if it becomes handless. A Western Conference with its feet tied and its hands cut off is one of their ideals! As a thinking body, a talking body, a resolving body, a gesticulating body,—gesticulating with its stumps—a body to stand before the public and represent Unitarianism—no peril in all this to Unitarianism or to religion from the perfect freedom of the Western Conference. But give this body hands and allow it to do something—peril begins. Give it hands and a pocket-book—and Unitarianism is plunging headlong for Niagara and over!

Our friends seriously propose this mutilation as a condition on which they will come back to us. They cordially agree to work with the Western Conference again, if on

its part it will agree to give up working altogether. For "reconciliation" one of two things, they say: *Either* cut off your Conference hands, and give your little pocket-book to the A. U. A.,—this, or *else* accept our doctrinal phrases in a form in which we know they seem to many of you a doctrinal test of fellowship, a Unitarian creed. That is the ultimatum offered in this number of the *Unitarian*. Good friends, you leave the Conference much in leaving it a *voice*; but if at your bidding it should lop off its hands, how long would it be before you proposed a *gag*? For do you think the Conference could be silent?

W. C. G.

## Contributed Articles.

### "DREAR" NOVEMBER.

To slumbrous Spring  
The streamlets sing;  
Their chansons all remember—  
And flower-eyed June's  
Gay color-tunes  
Like wine thrill vein and member.  
  
With blazing eyes  
Like sunset skies  
Flames rainbow-robed September:  
Of meaning higher  
The sacred fire  
At thy great heart, November.  
  
With grape-stains sweet  
October's feet  
Her purple globes dismember;  
But finer air  
Perfumes the hair  
Of stately, gray November.  
  
And like rare lace  
'Round some old face  
We love so to remember,  
The gray boughs trace  
A tender grace  
On thy calm brow, November.  
  
O'er heights unseen  
Uplift, serene,  
And bright as sun-fire ember,  
Through golden veil  
Of gauze-mist pale  
Thy star-soul shines, November.

A. H. F.

### HARVARD UNIVERSITY.

At the Church of the Unity yesterday morning Mr. Hosmer, who is vice president of the Harvard club in this city [Cleveland], made his service a commemoration of the founding of the University, now at the close of its fifth half century. A printed order of service was scattered in the pews, containing two special hymns, one to the tune of "Fair Harvard", and one to the tune of "St. Martin's". The latter was the familiar hymn of Isaac Watts, beginning:

"Let children hear the mighty deeds",

which now for some generations has been sung by the Harvard alumni at every commencement dinner, as they gathered about the table. This hymn preceded the discourse, which was a review of the early colonial life, the beginning and earlier development of the college, with a brief account of the present University it has become, and the influence of the institution upon the earlier colonial and our later national life.

Mr. Hosmer took for a text, or rather motto, as he said, Isaiah, xxxiii., 6; "Wisdom and knowledge shall be the

stability of thy times." He began with reading the vote of the General Court of Massachusetts Bay colony in 1636, appropriating £400 to the establishment of a "colledge"—a large sum for the time, and equal to the entire annual revenue of the colony. He quoted from the historian of New England, Dr. Palfrey, that "this Massachusetts assembly, over which Henry Vane presided, was the first body in which the people, by their representatives, ever gave their own money to found a place of education". The college preceded the next oldest in British America (that of William and Mary, in Virginia) by over fifty years. Amidst many privations and needs and with the Pequot war on their hands, these Puritans set about to prepare for the education of the future. Two years after the vote of the General Court John Harvard, the young minister of the Charlestown church, died, and left by his will half his property to the college, a sum amounting to over £700. This was a great and timely gift, and there followed many small gifts, some in money, some in such objects as could be spared from the farm, the shop and the library; all testifying to the interest which the people took in the new college. A good omen, this, for the enterprise. A quaint account was given of one Nathaniel Eaton, the first teacher, taken from Mather's "Magnalia". Calling attention to the make-up of the colony, Mr. Hosmer said there was a Cambridge (England) graduate to every two hundred and fifty inhabitants, not to speak of several Oxford men besides. By 1649 every colony in New England, except Rhode Island, had made public instruction compulsory. Every town of fifty householders was required to have its public school for reading and writing, and every town of one hundred householders its grammar school "to fit youths for the university".

Some account was given of John Harvard, about whom little has been definitely known until the special researches made in England some three years ago by Mr. Waters, who was sent over for this purpose. Harvard was a graduate of Emanuel college, Cambridge. It was probably owing to the number of Cambridge graduates in the colony that the place of the college was changed in name from "Newtowne" to Cambridge. The first president was Henry Dunster, of Magdalen College, Oxford, and his administration was most valuable to the new college. Some account was given of the requirements for admission in these earlier days, and also of the studies pursued, wherein the ancient languages played the most prominent part, and among these Hebrew had a high place. Having cast loose from church councils and synods, proclaiming by their own course the sufficiency of the individual conscience and reason enlightened by the scriptures, these Massachusetts Puritans felt the logical importance of bringing to those scriptures an intelligence trained and equipped to interpret them aright. With them religion was the supreme thing; a religion not resting on vague and shifting sentiment or easy good-nature, but bed-rocked in strong and clear intellectual apprehensions of truth. But the college was to serve more than for the making of ministers. "We have provided", wrote Cotton Mather, "that in popular assemblies stone shall not talk to stone—that the church should not lack theologians, nor the bar jurists, nor the villages physicians."

Mr. Hosmer said that he could not follow up the fortunes of the College in detail within the scope of his discourse. Like some of the great elms that shade its walks and are coeval with it, it has run its roots deep and far, and spread its branches with the growths of successive years. From a school in the wilderness it has passed through the stages of a growing college into the full character of a real university, gathering to itself one professional school and special department after another, until its corps of instruction, from that one Nathaniel Eaton, of unhappy memory, exceeds two hundred tutors, lecturers and professors—among them many of more than national reputation in their special fields of learning—while its students have increased in like proportion. Could those by whose fore-

sight and labor and self-sacrifice the institution was founded and its early course guided, look upon it now, they would find compensation for their faith. Nor would they—the movement of history truly interpreted to them—find or feel that the University has been false or unfaithful to the high aims of the founders. As then it stood for the larger ideas and learning of its time, so now it seeks to do the same. "The old order changeth, giving place to new", but the spirit abides. The real sons of the Puritans are not the rigid conformists to an established order, whether in church or state, but those who have an appetite for new truth and dare sail their Mayflower to new shores. And in this respect the University has shown itself of the same spirit as those who first gave it birth. Its charters and written instruments have always been singularly broad and free, leaving it open to the progress of thought, and if we compare the attitude of the College with the prevailing temper of the time, from period to period, it has always been one of a forward look. Its first seal, adopted in 1643, bore for its motto the simple word "*Veritas*" (Truth), for which was at one time substituted "*Christo et Ecclesiae*" (To Christ and the Church), though no note of this appears in the College records. Both mottoes now appear on the seal, the earlier one central upon the shield.

Mr. Hosmer then spoke of the influence of the University in the social, political and ecclesiastical affairs and life of the country, giving several significant facts. That influence has always been toward freedom and larger ideals both in church and state. The royal commissioners, who came out in 1666, sent home in their report that "it might be feared that this college would afford as many schismatics to the church and the corporation as many rebels to the king as formerly they had done, if not timely prevented." This, just a century before the Parliament's forced repeal of the unpopular Stamp Act! The Marquis of Wellesley said to a Massachusetts man in India: "The establishment of your college hastened the American revolution half a century." Reference was made at some length to the college in the war of the Revolution and also in the great war for the Union. Its record in this latter struggle stands in the noble Memorial hall, built at the cost of half a million, contributed by the graduates and friends of the University, and bearing upon the walls of its ample vestibule the names of those graduates who died for liberty and law.

Mr. Hosmer closed his commemorative discourse by some references to the religious aspects of the University, correcting the hasty and false inference that in the larger freedom from compulsory religious observances, common in most of our American colleges, there was necessarily less of a really moral and serious motive among the students. He also deprecated the impression, popular in some quarters, that Harvard is for rich young men mainly. No other college in the country is so liberally endowed with scholarships open to merit. Youth is the period of generous fellowship, especially in the atmosphere of college life and studies, and outward circumstances are far less emphasized than in the circles of outside society. There is no republic more democratic than the republic of letters; no society where merit counts more and money less. The simple record of Harvard students and graduates gives a square denial to the implication that the University is for the rich alone. The discourse closed with an emphasis of the lesson taught by its general review—that wisdom and knowledge are the stability of a people; that the greatness of a nation lies in the character and intelligence of its citizenship.

The services closed with the following hymn, sung by choir and congregation to the tune of "Fair Harvard":

All hail to the memories, holy and high,  
Of the faithful whose labors are o'er!  
Ever starlike they shine in humanity's sky,  
And they call to the soul evermore.  
Unto them was it given fair Freedom in Law  
To implant in the wilderness sod;  
They received not the promise in faith they foresaw,  
But they wrought and they trusted in God.

Like the streams from the mountains together that run  
And create the broad river below,  
So the work of each life, evermore passing on,  
Into one common current doth flow;  
And along on its bosom, like ships on the tide,  
The high hopes of mankind shall move on;  
Nor in vain have they lived, nor in vain have they died,  
Who yet live in the work they have done.

—Cleveland Plain Dealer.

## SUNRISE.

*A Hymn to the Tune "Autumn."*

Like the sky-lark's song at dawning,  
Lost in depths of heavenly blue,  
Comes the promise of the morning,  
Lighting all the world anew.  
Bringing love to little children,  
Hope to every sorrowing heart,  
Bringing light and life to all men  
Acting faithfully their part.

To the weak and sinful bringing  
Blessing by the hand of pain,  
Every wandering footstep turning  
Into paths of peace again.  
For on every clouded pathway  
Shines the guiding star, as when  
Angel voices sang together,  
"Peace on earth, Good will to men."

Love and right and truth pursuing,  
So we do the Father's will,  
Ever thus our lives renewing,  
Hoping, trusting, working still.  
For the morning sun is shining,  
Heralding the coming day,  
When shall all to right inclining,  
Tread with joy Christ's perfect way.

L. M. DUNNING.

## OUTSIDE OF RELIGION?

The writer once called upon a Roman Catholic priest to enlist his interest in a movement of all the churches of the town to promote the cause of temperance. The reverend father did not consent to perform the service desired by attending a union meeting, but was pleased to observe that inasmuch as the temperance question was *outside of religion* there was no reason why his people should not attend. Perhaps by the phrase "outside of religion", used as it was in a free conversation, the priest did not really mean all that it might seem to imply, but none the less the thought fastened itself in memory and has often been revived by subsequent events.

The question of temperance ought to be considered as inside and not outside the religion of the bible and the religion of common life. It has been too long treated as outside of religion, at least by some. When the Western Conference adopted a resolution making its fellowship include all who desire to work for the promotion of truth, righteousness and love in the world, this was received by some with strong disapprobation, and characterized as non-religious, extra-religious, non-christian, non-theistic, and, if recollection fails not, one paper did not hesitate to say atheistic. It was held to be a refusal to have any religious basis whatever. From which it would seem that this fellowship is held to be outside of religion.

The common language of some about the ethical basis would seem to imply that it is a very dreadful and wicked thing. And yet it is impossible to think that any considerable number of Unitarians will, upon final consideration, hold that the interests of righteousness, which is inclusive of the whole conduct of life, are not within the scope of religion. The beatitude, Blessed are they who hunger and thirst after righteousness, would seem to make it a Christian object if by the word Christian we refer to the teach-

ings of Jesus. He, according to the record, further proclaimed that for this cause he came into the world, that he might bear witness to the truth; language which would imply in his mind a sense of the deep religiousness of devotion to truth. That was his mission as stated by himself. Can we then say that the love of truth is a non-Christian, non-religious quality?

Again, the great religious leader said: "A new commandment give I unto you, that ye love one another", with how many other sayings of like purport! Can we then think of the spirit of good will among men of which, as tradition tells us, the angels sang, as a non-Christian, non-religious interest? Can we think of the interests of all of these, truth, righteousness, love in the world as, to use the phrase of our Roman Catholic brother about temperance, outside of religion? We ought rather to hold any affirmation of the non-religiousness of these interests as a perversion of the whole history and drift of Unitarian teaching about the worth of righteous living from the time of Moses, the prophets and Jesus, to that of Channing and Parker. We ought not to set up any standard which would exclude from the Unitarian denomination any who would be received by the teaching of the great leader into the kingdom of heaven.

"By this", said he, "shall all men know if ye are my disciples, if ye have love one to another." L. C.

## The Study Table.

*Pipes from Prairie Land and Other Places.* By Minnie Gilmore. New York: Cassell & Co.

This is a collection of forty-one poems with a prelude and coda. The author is very modest. She takes for a motto on the title page, from Elizabeth Barrett Browning,

. . . . . "All these things writ  
On happy mornings with a morning heart,  
That leaps for love, is active for resolve,  
Weak for art only";

and the modesty of the motto re-appears in the coda where the author speaks of herself as one "whose voice is new to meter". But this is the modesty of a high ideal, not the timidity of slovenly or unskilled performance, for her writing is chaste, beautiful and picturesque. We have read the volume attentively because we were enticed to the reading by our first two or three glances. Emerson advised to beware of new books—sound advice in this age. Especially we are shy of new verse, therefore we took up this book with distrust, read a verse with liking, read another with doubt, but found it still more to our liking, and so on till we sat down to the book and read it through with a pleasure which was also a profit; for it has left lovely and abiding pictures in our mind. Any one who enjoys tuneful lyrics written with good skill by one who has eyes to see the beautiful in the common, will enjoy this volume. We have marked many instances of happy expression, delicate figures, excellent epithets and instances of verbal skill shown sometimes in the very repetition of words where sense and sound fitly join, which is the harmony of poetry. We have found by experience that stanzas and lines which seem rare and beautiful out of their place, are not the most beautiful ones, for these cannot be cut away from their position without being as much mutilated as the place they are torn from. Yet take this as a hint of many lovely touches in the book:

"And like mute heart whose chords of pain  
Vibrate 'neath some soft hand,  
Swept by the wind, the dumb clouds rain  
Wet notes along the land."

The author's use of rhyme is often very admirable, not in ingenious rhyming but in musical effects from few rhymes, interspersed with many lines unrhymed, yet so melodious that rhyme is not missed, the slight touch of it being enough to complete the tunefulness. Then, again,

the rhyme is sometimes very rich, as in some beautiful stanzas of the poem Cleo, beginning,

"Had I the choosing of her days,  
There were no skies too fair for her;  
No suns too bright to gild her ways,  
No song too sweet to sing her praise;  
Nor bloom too rich, too rare for her,  
Had I the choosing of her days.

Yet this poem, we think, perhaps, the most faulty in the book, indeed, the only place where we felt inclined to charge the author with excess and prolixity; but on the other hand we think it would have been one of the most perfect if confined to stanzas 1, 2, 3, 5 and 6. There are several songs of unusual beauty which we should think would almost wring music from a composer. Each song has an individuality of its own.

There are nine dialect poems which show knowledge, observation, wide sympathies and graphic scope. "A Bordér Romance" is very good; but better still is the poem called "Blackbird." This is one in which a mere *souppçon* of rhyme is made to do most melodious service. Against this poem we wrote,—Perfect of its kind; and she can do the kind freely, without a stoop or a jar. Besides the virtues we have noticed, one poem in the volume shows also a higher element, to be called power. This is the opening poem, "Watooska," an Indian legend, written without rhyme in a beautiful dactylic meter which is a pentameter divided between two lines, original with the author so far as we can remember, and very musical. The treatment of the story, if we may judge by its effect on our imagination and emotion, is equally strong and tender. It is full also of fine lines and vivid pictures. We think the author should write more in this larger vein. The book is excellently made, paper, print and binding all being tasteful. J. V. B.

*A Letter to Grover Cleveland, on His False Inaugural Address, the Usurpations and Crimes of Lawmakers and Judges, and the Consequent Poverty, Ignorance and Servitude of the People.* By Lysander Spooner. Benj. R. Tucker, Publisher, Boston. Paper, 35 cents.

Mr. Lysander Spooner is one of the little group of Boston Anarchists who publish the fortnightly organ of Anarchistic Socialism, *Liberty*, which boasts of being the pioneer of anarchy in America. Its war cry is, "Down with Authority", its chief battle is with "The State". It advocates the abolition of all government and the sovereignty of the individual. Such people belong with the savages of central Africa, and do not deserve any of the ills or advantages of civilization, which they so entirely fail to appreciate. But Mr. Spooner and his publisher, Mr. Benj. R. Tucker, are with us in a land of free speaking and free printing, and so perhaps it is worth while to answer them, briefly, according to their folly. In this letter to the President, Mr. Spooner goes back to first principles. He says: "Justice is an immutable natural principle \* \* \* at all times and in all places the supreme law. Lawmakers, as they call themselves, can add nothing to it nor take anything from it. If they command men to do justice, they add nothing to men's obligation to do it; if they command or license any man to do injustice, they are criminal." If Mr. Spooner could providentially be sent to dwell among savages awhile he might be brought to understand that, notwithstanding these truisms, a government is useful in enforcing justice; for, notwithstanding natural obligations, the human creature is sometimes inclined to do injustice to his fellow, and can only be prevented by force of some sort. Mr. Spooner's very plausible Free Banking theory contains an exactly similar fallacy. He says: "We know that solvent promissory notes, made payable in coin on demand, are the best money that mankind have ever had", and he urges that all the real and personal property of the whole country might well be represented in such promissory notes, circulating as money. "Such notes should be issued by persons who are known

to have abundant material property that can be taken by law [although Mr. Spooner believes all law to be entirely unnecessary, absurd, and tyrannical] and applied to the payment of the note." This theory is, indeed, sound enough, but experience has taught almost all mankind, except Mr. Spooner, that unless many restrictions are thrown about the privilege of issuing and circulating such promissory notes as money, there will immediately be many more worthless notes in circulation than those that will really be redeemed. The present banking systems of the world are simply an embodiment of the best human wisdom as applicable to this matter of the necessary restrictions in regard to these promissory notes. But enough. Nobody claims that any human government or financial system is perfect, but most people believe that we are working towards perfection, and few would agree with Mr. Spooner that we might reach it more rapidly through anarchy.

U.

*Das Kalte Herz.*—Märchen von Wilhelm Hauff. Edited, with English notes, glossary, and a grammatical appendix, by W. H. van der Smitten, M. A. D. C. Heath & Co., Boston.

This little tale is exceptionally well edited. It is printed in the Latin letter, has copious and really helpful notes, and a simply perfect glossary. For school use, and for the use of any class that is making thorough work in the study of German, this little book is decidedly better than anything we have previously seen. It seems, however, that the same editor has prepared for similar use Grimm's "Tales", and, so edited, they are no doubt making their way in schools and German classes everywhere, for any book so well made as this must soon have many friends among teachers and students.

*Dora*, by Alfred Tennyson; illustrated. Lee & Shepard, Publishers, Boston.

First fruits of the annual crop of Christmas books begin to come, and most beautiful among those so far appearing seems to us this little illustrated edition of Tennyson's simple and touching poem of *Dora*. The illustrations are by W. L. Taylor, and are for the most part well conceived and beautifully executed. The face of farmer Allan is perhaps least well conceived of any, as he is made to look like a man who would see too far into the future to rashly turn his son out of doors, or who, if he had done so, would ever repent.

*Alden's Cyclopaedia of Universal Literature.* Volume IV. New York: John B. Alden. Cloth, pp. 477, 60 cents.

There is little new to be said of the latest volume of this standard work. It comprises biographical sketches and specimens of style of seventy-nine authors, ranging alphabetically from George W. Cable to McDonald Clarke. We are glad to note that John W. Chadwick is not overlooked, being by the poems "*Carpe Diem*" and "*By the Sea-Shore*". Volume V of the work is nearly ready, and the publisher announces that the complete set will make about fifteen volumes.

## The Dome.

### HALLOWE'EN.

A TRUE STORY AS TOLD BY A LITTLE GIRL TO HER COUSIN.

You know Johnnie's birthday comes on Hallowe'en, and we always have more fun than on any of the other birthdays, because papa says the only way to keep boys from having bad fun outside is to have plenty of good fun at home, and the boys are always playing tricks at Hallowe'en and taking off gates and throwing old cabbage-stalks at the doors.

We thought this year we would not have a very good time because papa was going to Wisconsin to lecture and would not be at home to sing "Little Billee", "Johnny Schmoker" and "Chillingawullabadorie" to us, but mamma said we would have just as good a time as we could, even though papa was not at home. So we invited Edna Martin and Warren Brown from next door each side, and we had lots of nuts and snow apples, and Nellie boiled us a big pan of molasses candy to pull. Bert asked Harry Brown and Hansch Oldman to come, but they said they did not want to play with girls and they were going to have fun outside.

About 4 o'clock we were sitting on the back porch cracking nuts, when Harry and Hansch climbed over their barn and began pelting us with chips and stones. So we had to go in the house, but we did not care, because the candy was ready to pull. We were having a grand time when the door bell began to ring very hard. Nellie went to the door but there was no one there. So Bert climbed up and stuffed the inside of the bell with cotton so as it would not annoy us. We heard them pull the handle several times, but when it did not ring they got tired of that. Then they began throwing things at the front door; such a shower! cabbage-stalks and mud, and even bricks and stones. Then mamma said, "Let's send Mrs. Brown some of our candy", but we were all afraid to go to the door with it, so she went with us, and when we opened the door there were twelve boys sitting on Brown's fence. They were quiet when they saw mamma, and Johnny and I went out with the candy for Mrs. Brown. Then mamma called out to the boys, "Boys, did you ever pull candy?" and they all shouted, "No, ma'am." "Would you like to pull some?" "Yes, ma'am." "Well, come in and you shall try." So in they all came, such a crowd in our little kitchen. Mamma made them wash their hands, and most of them asked leave to wash their faces as well, and we gave them a little butter to put on their hands and showed them how to pull. We had the very best kind of molasses this year and the candy was splendid to pull. They all pulled pretty well, but it tasted so good that they eat it up before it got very white. Well, they all stayed till near nine, and played bob-apple and puss-in-the-corner and lots of games, and when they were going away mamma went out with Bert to hang the gate—we had taken it off and hid it in the afternoon,—and all the boys helped and they cleared away the stones and rubbish and hung Mr. Martin's gate as well, and as they went away mamma said, "No more tricks tonight, boys", and they shouted, "No, ma'am."

When Harry Brown went into the house he said to his mother, "I tell you what, Ma, Mrs. Thompson is a daisy."

So we had lots of fun, but if we had known they were all coming, Nellie would have boiled another pan of candy, those big boys did eat it so fast.

W. A. J.

### THE MOON AND ITS "SHINE".

"Will you pull back the curtains, mamma?" he said;  
"There's a beautiful moon to-night,  
And I want to lie right here in my bed  
And watch it, so yellow and bright."

So I tried to arrange the curtains and bed  
For the dear little laddie of mine.

"Can you see it now?" "No", he cheerfully said,  
"But I can see its beautiful shine."

Dear baby! his innocent answer I prize.

It is full of a meaning divine;

When the bright things we wish drift away from our eyes,  
May not we, too, rejoice in their "shine"?

—Bessie Chandler, in "*St. Nicholas*" for November.

## UNITY

AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Villa Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champin, Horace L. Traubel, H. Tambs Lyche, Celia P. Woolley, Emma Endicott Moreau, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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## Notes from the Field.

**Chicago.**—The noon teachers' meeting considered the fortieth chapter of Isaiah, Mr. Jones being leader. This is in fact the beginning of another book, written by another author and from another point of view. The standpoint of this writer is Babylon; the time, the period of the return from the captivity. This return was occasioned by a change of policy at Babylon. Nebuchadnezzar's policy was to weaken outlying parts of his dominion by colonizing near his own throne all those elements capable of rebellion. The policy of Cyrus was broader; he wished to strengthen his outposts by making such people as the Jews friendly to him. Therefore he sent back to Palestine such of the Hebrew colonists as would go. The chapter was read by Mr. Jones and its beauties commented upon.

**Philadelphia.**—Sidney H. Morse, known for his *Radical* work in past days, has been given the commission for a statue of our famous Philadelphian, Forrest, for Hollis Theatre, in Boston.

—The efforts being made at the Episcopal Convention in the West for Christian union are exciting great interest here.

—Mr. Haskell's Camden people gave him a genial reception on the 15th.

—A new move originates with Mr. May, who announces that he will, on the third Sunday of each month, yield his pulpit to distinguished Unitarian preachers from other cities. Commencing with October, the line will take in, in order, Messrs. Hedge, Hale, Peabody, Brown (Brookline), Calthrop, Chadwick, Williams and Herford. Perhaps this may make a point in one direction not now much affected by Unitarian preaching.

—A *Ledger* writer, in the "Household" column (I think it must be the liberal lady whose constant generosity I have more than once alluded to in UNITY), has taken up thought again in defense of the songsters sacrificed to custom and fashion. If the vigorous words have no restraining influence, 'twill not be for want of warmth and nobility.

—The *New Church Life*, of this city, though tinged with the inevitable Swedenborgian mysticism, presents a decided front of liberality when in contrast with the numerous orthodox sheets in the same community.

—That good religious work, the Saturday half-holiday agitation, goes on and on—slowly, it is true—to an inevitable victory.

—It is interesting to note that some workmen here, who found serious complaints against certain proprietors, invited the intervention

of a clergyman, to whose decision, I believe, they submitted.

—Mr. Weston's interest in the street-boys, so finely expressed last winter, will probably find continued development, much, it appears, to the satisfaction of the subjects. A spice of industrial training thrown into this rift seems to have excited the juvenile curiosity vastly.

—The Ethical Culture meetings opened on the 17th inst. with a review by the speaker of past and prospective work, and music and reading, and a strong circle of auditors, and a general warmth of promise, not at all to be doubted of or to fail of impress. H. L. T.

**Minneapolis** has a Liberal Clergy's Club, with Mr. Simmons, of the Unitarian church, as its President, which meets every Monday forenoon. It includes the Jewish, Universalist and Unitarian ministers of the city and numbers fifteen strong. A course of subjects has been arranged for the winter and contains the following subjects: "Relation of the Liberal Churches to Modern Theories of Creation", led by H. M. Simmons; "Is Modern Biblical Criticism (that of the Dutch school, for example) Tenable?" led by Rabbi Illiowizi; "Organization of Labor, and Its Bearing on Modern Civilization", Rev. L. G. Powers; "How to Prevent Skepticism Among the Young", Rev. M. D. Shutter; "Scholasticism and Medieval Theology", Rev. Clay Macaulay; "Most Effective Means to Counteract Intemperance", Prof. Dobbyn; "Ministerial Responsibility in Reference to Truth", Rabbi S. Freuder, of St. Paul. This is an example which Chicago might well follow.

**Humboldt, Iowa**, considers herself highly fortunate in being of the half dozen towns visited by the Rev. Samuel R. Calthrop, of Syracuse, N. Y., in his western lecture tour. Our church was closely packed with most attentive listeners last evening when he delivered his celebrated discourse, "The Idea of God." The thinking people of our town, both liberal and orthodox, improved this rare opportunity to hear one of the foremost scholars of the country in his masterpiece, and all alike accorded praise.

—Last Sunday an exchange of pulpits brought us Rev. Amos Crum, of Dubuque, who gave us two such sermons as led the hearers to declare his name a misnomer,—that he is "no crum(b) but a whole loaf."

—Our Unity Club is now well settled about its winter's work. G.

HUMBOLDT, IOWA, November, 10, 1886.

**Louisville, Ky.**—The Unitarian church at this place always commemorates the four festival days of the year with great spirit. The Harvest festival this year was no exception. The church was embowered with the fruits of the field; itself a "Salver filled with sentiment and philosophy", and on Sunday evening a crowded audience listened to Miss Mary F. Eastman's discourse on Immortality, which was published in full in the *Courier Journal* of November 1.

**St. Louis.**—The Unity Club in connection with Mr. Learned's society have broken ground in a field that has long been tempting the "Diligent Club worker". They are going to spend the winter with Wordsworth, giving nine evenings to "The Excursion", each evening being introduced by a paper on some biographical or critical topic.

**Chautauqua.**—The *New Theology Herald* is the title of an eight-page bi-weekly started by Doctor Townsend, of New Theology fame, with Solon Lauer as assistant. It wears a clean face and has a manly ring, has a work to do; and we salute it as co-laborer, are glad to put it upon our exchange table, and hope to enrich our columns from its gleanings.

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